

Kula means 'race, family, community'.⁶ *Dāsa* means servant. So the whole will literally mean 'a servant of the community or family'. Dharmasāstras prescribe '*dāsa*' to be used by *sūdras* at the end of their names but we do not find any strict adherence to this rule by the society. *Dāsa*-ending names show devotion. We have such names as 'Kulabhūṣaṇa' based on the word '*kula*'.

2. *Mātṛdāsa* (No. 7, L. 4) :

Mātṛ means 'mother' or the divine mothers (considered to be 7, 9 or 16 in number).⁷ So it will literally mean 'a servant of the divine mothers'.

3. *Nārāyaṇadāsa*⁸ (No. 43, L. 10) :

It is to be taken as 'Nārāyaṇadāsa' literally meaning 'a servant of the god'.

4. *Śarvādāsa* (No. 43, L. 12) :

Śarvva is another name of Lord Śiva⁹. So the whole will literally mean 'a servant of Lord Śiva'.

Names ending in Datta

1. *Bhavadatta* (No. 43, L. 8) :

Bhava is the name of Lord Śiva and *datta* means 'given'. The whole literally means 'given by Lord Śiva'. Such names show devotion towards a particular deity.

2. *Jayadatta* (No. 43, L. 11) :

Jaya is the name of an attendant of Viṣṇu,¹⁰ and *datta* means 'given'. The whole will literally mean 'given by Jaya'. It is a name based on the deity Viṣṇu.¹¹ Jayadatta was the name of a king in the Kathāsaritsāgara, of a minister in the Rājatarāṅgiṇī, of the author of the Aśvavaidyaka, of a Bodhisattva and of a son of Indra.¹² We find many personal names with the first part '*Jaya*' in the Rājatarāṅgiṇī.¹³

3. *Kṛṣṇadatta* (No. 43, L. 8) :

The first part Kṛṣṇa refers to Lord Kṛṣṇa and the second part *datta* means given, thus the whole means 'given by Lord Kṛṣṇa'.

4. *Simhatta*¹⁴ (No. 43, L. 10) :

It should be taken as Simhadatta. Simhadatta meaning 'lion-given'¹⁵ was the name of an Asura; it has also been the name of a poet.¹⁶

It is a name based on the Zodiacal sign Leo or its *lagna*.